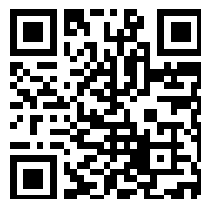


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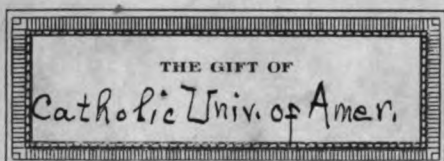
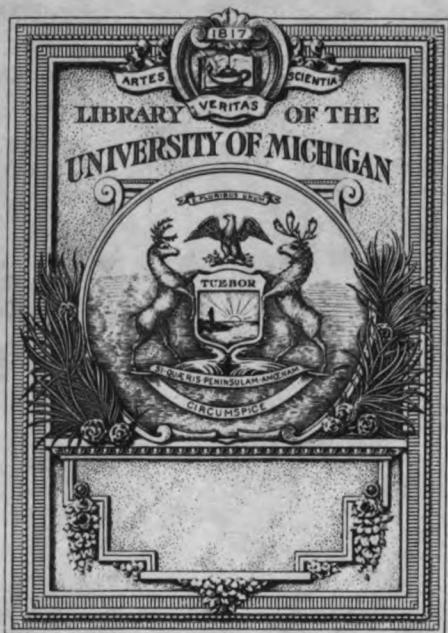
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Catholic University  
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Right Rev. Thomas J. Shahan, D.D.



THE  
Catholic University of America  
(1889-1916)

BY

THOMAS J. SHAHAN, D.D.

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*Rector of the Catholic University of America.*

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# The Catholic University of America

## (1889-1916)



TWENTY-SEVEN years ago the Catholic University of America opened its doors, amid solemn ceremonies, to the studious ecclesiastics of the United States, pending the day (1895) when the lay youth could be invited to enter, on similar terms of right and opportunity. Nearly three decades have elapsed since that memorable day, and it may not be an idle thing to call public attention to the work accomplished in that period. This time is at once long and short, short if we look upon it in the warm light of hopes and possibilities, long enough if we read its history in the cold light of things done, responsibilities met, ideals embodied in works of power, promises redeemed in measure large and honest enough to encourage, on the part of another generation, a confidence as earnest and affectionate as that which sheltered the original enterprise while yet it was a-shaping and a-borning. Time and experience are the matrix of great institutions, whose normal and healthy growth is intimately dependent on these general factors. On the other hand, few of the institutions which enrich modern life are so complex and delicate in their mechanism, so traditional at once and so independent, so responsive to internal and domestic influences and so freely creative and inspiring as a university. Its work, status and influence are largely the flower of contemporary life, and on the other hand, it is in many ways the full source of new life and progress, of trained and efficient leadership, of varied distinction in the arts and sciences, and of power and success in the social and political order. Its infancy is often a period of trials and difficulties, proportioned to its range of influence and



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service in the career marked out for it by Divine Providence. It is only slowly that the most generous efforts coalesce, that timidities, apathy, susceptibilities are overcome, that planning forethought clears away ignorance and misconception, and that the eyes of all are trained to look, with a catholic charity, on the great work as a whole, set above and beyond the limits of present conditions or any narrow transient interests and considerations. But when once a great central school of learning has outgrown its infancy, it becomes a source of inestimable service to the common weal. On another occasion the writer has tried to outline this as follows:

Here are found great libraries selected over a long term of years out of the best books in all the great ancient and modern languages, and not only libraries, but the men who know intimately every book, every class of literature, and are themselves walking libraries! Here are found laboratories equipped with the best appliances that a daily self-perfecting research demands, and not only laboratories, but the men who have created them almost out of nothing, and alone can make these splendid tools of learning useful to studious youth! Here are found the monuments of the past, the relics of older civilizations, and also the men who can interpret them, and thereby enable us to appreciate properly our own; to have a comparative, and therefore a superior, knowledge of our own! Above all, in a university any great and noble cause finds not one or two, but a great number of men who habitually sympathize with whatever is good and true and lovely. By their calling they walk apart from the turmoil of life, yet are they not morose and disdainful. By their training they are devoted to supramaterial things, yet are they not unreal and helpless for the great uses of life. By their usual life they dwell much in the past or away from the present and immediate, yet are they among the genuine leaders of society, whether they walk in the brocade gown of old Bologna or stand in the front rank of all modern conflicts for the uplifting of humanity, the perfecting of all its gifts, the realization of all its ideals. To create such bodies of men—above all, to provide for a permanent supply of them, to house them properly and place at their disposal all the implements and helps of profitable labor,—has been for seven long Christian centuries looked upon as the highest and noblest act of any society. Nothing banishes so quickly the stigma of ignorance and retrogression, or creates so easily and normally sentiments of just pride and affection, as the possession of such a superior school, whence come with every succeeding year not the self-made men—for they are curiosities in the annals of learning—but the properly formed, properly balanced men, to whom truth is ever the highest goal, the peaceful progress of humanity the highest earthly good, and religion the noblest ideal that can solicit in last resort the human heart.

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### UNIVERSITY ADMINISTRATION.

The University is governed by a Board of thirty Trustees, composed of archbishops and bishops, priests and laymen, the majority being ecclesiastics. The Archbishop of Baltimore is perpetual Chancellor of the University, declared so in the Papal constitution by which it is governed. As such, the ordinary administration of the University depends on him and is exercised in his name by the Rector. This officer is appointed by the Holy See from a list of three names presented by the Board of Trustees, holds office for six years, and may be reëlected. He is responsible to the Chancellor and to the Board of Trustees, of which he is *ex-officio* a member. He is assisted in his government of the University by a Vice-Rector, appointed by the Board of Trustees. The University Senate, composed of the deans of faculties, heads of University Colleges, and two elected members of each faculty, coöperates with the Rector in the academic administration of the University. A General Secretary and a Treasurer of the University, elected by the Board of Trustees, complete the list of administration officers.

### TEACHING STAFF.

Four professors, all Europeans, formed the original staff of University teachers, and all were credited to the theological faculty—two Germans, a Belgian and a Frenchman. To-day there are seventy-five teachers in the University—ordinary professors, associate professors and instructors. This staff is divided between five schools—theology, philosophy, letters, law and sciences. About one-third are priests, and among these again about one-third are members of religious communities. With a few exceptions the professors are Americans by birth, notably the lay professors. Kindred sciences are grouped into departments, and these again are organized as faculties, of which there are five: Theology, Philosophy, Law, Letters and Sciences. Each faculty has its dean and appointed meetings, while all are represented in the University Senate to which belongs the regulation of the academic life of the University. With rare or temporary exception all the teachers are

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Catholics, and in a fair measure have grown up within the University itself, henceforth a *corpus vivum et vitale*, capable of preserving and developing itself.

### THEOLOGICAL STUDIES.

The first of the University buildings was Caldwell Hall, erected by private generosity, at a cost of \$350,000.00. It welcomed the original staff of four theological professors and a body of thirty-eight young priests, volunteers, so to speak, and pioneers in the province, then new and untried, of advanced studies under native auspices. This year seventy-four students registered in the theological faculty as candidates for degrees, and the number of professors has nearly trebled. While only a few have so far graduated doctors in theology, nearly two hundred licentiates in theology have gone forth, representing in each case five years of theological studies. A very large number have taken the Bachelor's degree in theology. In this way many dioceses have profited by the University, and if a larger number have not availed themselves of the advantages so easily to be had, it is mostly owing to the great need of priests in every diocese. The graduates of the theological faculty are numerous in our larger cities, and are to be found in parochial work and in the diocesan seminaries and administration; they hold positions as diocesan officers, pastors, seminary professors, superintendents of schools, heads of charity works, and similar ecclesiastical institutions. Six bishops are their chief ornaments: Des Moines, St. Cloud, Nueva Segovia, Pinar del Rio, Lincoln and Tagaste. In addition, the ordinaries of Milwaukee, Sioux City and Sioux Falls were formerly professors or administrators of the University, while all four rectors have held the episcopal dignity, Archbishop John J. Keane, the late Bishop Conaty of Los Angeles, Bishop O'Connell of Richmond and the present incumbent. This year forty-eight young priests resided in Caldwell Hall, exhausting its capacity so long as it must also shelter the administration of the University and a large body of ecclesiastical professors. This edifice is taxed to its utmost, and should soon be relieved of the administration offices, of the ecclesiastical professors, and of class-room service to other faculties, for all of which pur-

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poses new and larger quarters ought to be provided, sufficient space being in these circumstances a condition of progress.

### MATERIAL GROWTH.

In the fall of 1889, Divinity Hall was opened, the first of the University buildings, on a site only three miles from the White House, but quite undeveloped, and reached only by a narrow road that served a few rural villas of the ante-bellum type, neglected and decadent. To-day fifteen buildings, mostly large and architecturally pleasing, raise their substantial bulk within an academic territory that has been developed until it lacks little of equaling the best parts of Washington. Eight of the buildings belong to the University: Caldwell Hall, McMahon Hall, Albert Hall, Gibbons Hall, Graduate Hall, St. Thomas' Hall, the Maloney Chemical Laboratory and the Engineering Building. To the original purchase of sixty-nine acres seventy-five have been added, a total of one hundred and forty-four, improved with all municipal service, laid out sufficiently for immediate uses, accessible by one of the best avenues of the city, and so close to the splendid park of the Soldiers' Home that the two sites seem easily to blend into one. It operates its own central heating and lighting plant. The large suburb of Brookland, of over four thousand souls, has developed about the University, and has made possible a thriving Catholic parish, while another larger one has arisen in the near vicinity. Both are outgrowths of the University, without which this section of Washington would have long awaited expansion or been condemned to grow on lines of smaller promise. A station of the Baltimore and Ohio railroad is located at one corner of the University grounds, and the electric cars pass the gates at regular intervals, connecting Brookland and its territory with the city. Around this almost ideal site rise seven fine edifices of religious communities, some of them very imposing. Were all these structures to be gathered within city limits they would fill several large squares. Their combined value represents a large outpouring of Catholic generosity, private and corporate, and yet all feel that we have not entered upon our larger growth, or taken the measure of the vast educational possibilities which solicit the eye of the reasoning imagination, given the normal freedom of

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American religious life and the regular growth of Catholic works in the last fifty years.

### THE STUDENT BODY.

In 1904 the matriculated students of the University numbered one hundred and ten. The registration for the current year is five hundred and fifty-four, of whom one hundred and forty-four are ecclesiastics. This does not include the students of affiliated colleges of women, Trinity College (two hundred and twenty-eight), nor the Catholic Sisters' College (sixty-five), nor does it include the students of the two Summer Schools, in which there were about six hundred Sisters. The lay students come from nearly every State, and represent very largely an element which in all probability would have otherwise drifted into some non-Catholic university. About one-half of the lay students enter the School of Sciences, the other half being divided, somewhat unequally, between the Schools of Law and Letters. They live, for the most part, in University halls, of which there are four, under the direction of ecclesiastics. For the last three or four years some fifty students have been lost each year, owing to lack of rooms, enough to fill one or two more dormitories, if they were forthcoming. A new and commodious dining hall, has, in its unfinished state, a seating capacity of about four hundred. The University lacks a gymnasium, and feels grievously this condition, though in various ways it tries to make up for a building which would greatly help both the health and the discipline of such a large body of young men. Their spiritual lives are cared for by regular religious instruction, brief sermons on Sundays and holydays, an annual retreat, and a succession of devotions in the various hall chapels. The presence and personal example of so large a body of ecclesiastical teachers and students, secular and religious, with whom the lay students are constantly in touch, exercise a remarkable influence on the young lay students, habituate them to intimate and respectful acquaintance with the clergy, and establish relations of friendship and esteem whose fruit will blossom later on in life. In these few years of undergraduate life at the University several ecclesiastical vocations have developed, some of them for the neighboring religious communities.

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### BUILDINGS AND ENDOWMENTS.

The securities of the University amount to about two million dollars, invested under the direction of a Finance Committee made up of representative Catholic business men. This fund represents almost entirely perpetual academic charges and cannot, therefore, be used for buildings or for other purposes than those for which it was originally given. The eight buildings of the University, with its above-described land, represent an outlay of one and a half million dollars. Its total property of three and a half million dollars, while of course in itself a very respectable foundation and a credit to American Catholic generosity, by no means furnishes in revenue and equipment the means needed to carry on the works of the University, even at the present stage of its development. Private generosity must therefore be frequently called on to supplement the regular endowment. It must be remembered that only the annual interest of its endowment, and that very conservatively calculated, is available for the general expenses. The endowment itself must be always preserved intact.

### CHAIRS AND FELLOWSHIPS.

The endowed Chairs in the University are twenty in number. There are four endowed fellowships, not to speak of the fifty graduate scholarships of the Knights of Columbus Endowment. It is highly desirable that more Chairs be founded, for in this way the cost of a given course of teaching is secured in perpetuity, thereby relieving the general exchequer of a heavy burden and permitting the use of the general fund for ordinary development. Many American universities have a good number of teaching or traveling fellowships. Such funds encourage greatly graduate studies, and are responsible for the growth of scholarly leadership in both Church and State. The comparatively small fund required for a fellowship would enable regularly some gifted student to spend two or three years at the University after graduation, perfecting himself in his studies, acquiring the taste for research, with good method and experience, and fitting himself to aspire to those higher places in life which can be well filled only by the few who are

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willing to make the necessary sacrifices at the beginning of their career. It is largely for lack of this superior scientific training that our Catholic college graduates enter so rarely the governmental research departments, leaving us without our proper representation in this influential circle of the public service. The Catholic University could not be better situated for such attractive studies, and it is hoped that in the future our Catholic graduates will be enabled and encouraged to pursue there the studies which open the door to promotion in the broader province of expert public service. Otherwise, it will be always a matter of chance whether or not Catholics shall have their due share in all the honors and emoluments connected with the ever-increasing labors and service of the great governmental departments of our national life. There could and should be established here generous fellowships for every branch of learned research and expert training, which our government so badly needs that not infrequently it has to call on foreign scholarship.

### **FINANCIAL MANAGEMENT.**

The finances of the University are administered by the Board of Trustees through its Treasurer and a Finance Committee. All investments are made and controlled by the latter body, made up mostly of experienced men of business. An annual report of the revenues and expenditures is made by the Treasurer to the Trustees, and is distributed to the episcopate, and is otherwise accessible to all interested in the University. A monthly report, covering the financial life of the University, accurately and in detail, is made to each member of the Board of Trustees. The books of the University are audited annually by certified accountants, who examine also the securities and attest the proper condition of the books and securities. The funds of the University are invested in a very conservative way, and bring on an average about four per cent. Its financial officers are bonded, and all reasonable precautions are taken to conserve its temporal estate. Special funds, like those of the Knights of Columbus Endowment, Basselin College, and the new church, are kept separate, but under the same general management.

BEQUESTS AND DONATIONS.

In these first decades the University would have been seriously hampered in its growth were it not for aid given through bequests and donations. Generous friends of Catholic education, witnessing the earnest efforts of the University to realize the intentions and hopes of its founders, have come to its aid not infrequently, and by their donations have made it possible to care from year to year for the ever-growing body of students. All education is necessarily a charitable work. Indeed, it is the highest social form of charity, especially in our day when in all its phases a proper education has become too costly for the average individual to acquire unless a large share of the expense is directly borne by the institutions of education, primary, secondary or advanced. Yet education, particularly advanced or higher education, was never more necessary, perhaps never more remunerative, than in our time, when the former conditions of American society are being so fundamentally modified, and the really "self-made man" has become a myth. Our non-Catholic brethren set us an example in this respect well worthy of consideration, and even of imitation. There is not a department in the University which does not sorely need help of various kinds, in order to keep up with the just demands made upon it by the great increase of students in the last few years.

Similarly, the growth of the University depends to a large extent on the generosity shown it by the faithful in their last wills and testaments. In those Catholic Middle Ages, of which we speak with just pride, men and women seldom died without remembering the poor scholars at the Universities, whose wealth in time was in good measure created by such bequests. In the last seven years nearly fifty wills, varying in value, have been closed in favor of the University, an average of about seven each year. In some cases they carry fixed academic charges, which consume forever the annual interest; in other cases the capital is left at the disposition of the University. It needs, and will long need, support of both kinds, but the most pressing need in this generation is a general endowment fund, which would permit a fair degree of



free growth in all the departments which most need an annual outlay for material equipment, new courses, etc. Surely, no better use could be made of their surplus wealth by religiously-minded Catholic men and women than to endow Catholic higher education in a general or specific way, and thus enable each year a good number of our brightest Catholic youth to come to the front in the scientific world, without endangering their ancestral faith. Catholic generosity would thus establish in our great centres of population that trained and sure and efficient leadership, itself a potent example and attraction, which on all sides by general admission we so badly need, and are likely to need more urgently in the coming generation, particularly in the ranks of the Catholic laity.

#### RELIGIOUS COMMUNITIES.

The express wish of the Holy See that the religious communities should be admitted to all the advantages of the University was generously met on both sides from the earliest days. Apart from the Sulpicians, to whom was confided the administration of Divinity Hall and whose novitiate is now established here, the Paulists were the first to respond, and soon the Marists and the Fathers and Brothers of Holy Cross established themselves in close proximity. In due time came the Franciscans and the Dominicans, the Society of Divine Love, the Fathers and Brothers of Mary (Dayton), the Oblate Fathers and the Capuchins. The numerous students of these communities are a notable element of academic strength, while their regular edifying lives contribute greatly to the general discipline. At all times the mutual relations of these communities and their relations with the University have been excellent. Their willingness to serve the common interests, often at no little inconvenience, deserves all praise. Eight of their members are on the teaching staff of the University. Their houses are a noble ornament to the surrounding territory, and their land, devoted to the cause of higher education, amounts to about one hundred and fifty acres, much of which is continuous with the site of the University. It may be said with truth that the conditions here briefly outlined are unique in the history of Catholic education, that they offer the brightest hope for the future in the

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way of harmony and common service, and that to-day nowhere in the world is there a similar academic situation so ideal in its outlines and so rich in promise.

### WRITINGS OF PROFESSORS.

One easily understands that a new academic work like the University makes large demands on the time and devotion of its teachers for the needs of organization and administration. Much of the zeal which in well-established schools finds an outlet in scholarly writings, was here necessarily directed to works of an external and material nature. Nevertheless, the literary output of the teaching staff of the University, though unevenly distributed, is considerable. They have contributed a very fair share to our Catholic reviews and periodicals, scarcely a number of which is without some evidence of their good will and zeal. Were the contributions of our professors to Catholic periodicals reprinted as a whole they would make a respectable number of volumes, and not the least useful part of our recent Catholic literature. For twenty-five years the ecclesiastical professors have sustained an extensive consultation service, replying, often at length, to numerous inquiries and requests in all parts of the country. They are, of course, not singular in this respect, since the professors of our seminaries and colleges have at all time been equally devoted and generous. Such service, however, consumes time, and often calls for no small degree of self-sacrifice. On the other hand, its anonymous and hidden nature ought occasionally to receive a word of recognition. Many a private letter, written to aid or comfort or direct another, has taken weeks of research and consumed all the spare time of a professor, dealing at the same time with only one among many inquiries. There is surely not one priest-professor in the University who is not the recipient of frequent requests for service of this kind. If I refer to them more particularly, it is not to ignore similar service often asked of the lay professors.

This is, perhaps, the place to refer briefly to the public service of the University professors in the way of sermons, lectures, and discourses. They have been ever helpful in this way within

the limits of their condition, convinced that they owed to the common cause of Catholicism any aid their position enabled them to lend. They bore a fair share of the labors entailed by the preparation of *The Catholic Encyclopedia*. And while that useful work is indebted to many other scholars both at home and abroad, it is not unjust to say that it is deeply indebted to the University, and met there an instant and hearty recognition of its timeliness and its influence. A complete bibliography of the volumes published by the professors of the University would include works on Holy Scripture, dogmatic theology, apologetics, ecclesiastical history, canon law, philosophy, English literature, sociology, pedagogy, history of education, American history, Celtic literature, American law, Coptic and Syriac literature, Hebrew grammar, French grammar, etc. If we add to this creditable array the numerous printed dissertations offered by the graduate students of the University for the doctor's degree in theology or philosophy, the literary output of the University is quite as large as could be reasonably asked from an institution often hampered for lack of books and other research facilities, such as are demanded by the conditions of modern progress in our great academic centres.

#### UNIVERSITY PUBLICATIONS.

Every scholar appreciates the peculiarly hard and ungrateful toil spent on learned periodicals. They are, nevertheless, like dictionaries and encyclopedias, indispensable, and those who spend on them the best years of their lives, sacrificing more popular and remunerative work, deserve our gratitude and an occasional word of commendation and encouragement. They are the quarrymen whose blocks of granite or marble will one day be shaped for the edifice of science.

Early in our career *The Catholic University Bulletin* was begun (1895). The first twenty volumes contain articles on various subjects, book reviews and miscellaneous studies. With the twenty-first volume (1915) it became mainly a record of current events in the life of the University, and an organ of information for the Catholic clergy and laity. In 1911 our Department of Education began *The Catholic Educational Review*, now in its eleventh volume.

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It deals with educational problems and methods from the Catholic standpoint, and supplies information regarding all current events and movements in which our Catholic teachers are interested.

In 1915 the Department of Church History undertook *The Catholic Historical Review*, now in its second volume, for the purpose of stimulating interest and activity in the history of the Catholic Church in the United States.

In conjunction with the University of Louvain, the Catholic University is now carrying the *Corpus Scriptorum Christianorum Orientalium*, a collection of all Christian texts extant in Syriac, Arabic, Coptic and Armenian, in two series, one of the original texts, and the other of Latin translations. Over eighty volumes of both series have already appeared.

From October to June, the students issue *The Symposium*, a medium of communication between the student body and their friends and well-wishers. In addition the University publishes quarterly *Salve Regina*, a purely religious periodical devoted to the erection of the University Church, to be known as the National Shrine of the Immaculate Conception.

### LIBRARY AND MUSEUM.

The University Library had as a nucleus a few thousand volumes donated partly by Archbishop Corrigan, Bishop O'Farrell and other benefactors, and was first set in order by our regretted Doctor Bouquillon, whose own rich library of works on moral theology it has since acquired. From modest beginnings it has reached the figure of about one hundred thousand volumes, as a rule well-chosen and serviceable. This does not include several rich libraries of professors, nor the libraries of the religious communities, some of which are both numerous and valuable, and in one way or another may be said to pertain to our fund of books available for study and research. If these are counted in, our library facilities represent about one hundred and fifty thousand volumes. The University Library grows by some five thousand volumes yearly. Originally housed in a basement of Divinity Hall, it is now located on the first floor of McMahon Hall, but in very cramped quarters, which do not permit of expansion or of proper

administration and use of this great treasure, which alone almost justifies the labors of the last twenty-five years. Several very rich and special libraries have been formally promised to the University, and it is reasonable to hope that the fiftieth year of our work will see here a library, noble in all its proportions, worthy of the purpose and spirit and hopes of the founders and the friends of the University. Incidentally, such a Catholic library, perfect in content and administration, would render a great service in Washington, where legislators, research students and scholarly visitors abound, to whom the halls of a well-equipped Catholic University library would be a veritable boon.

Our Museum is yet small, and has lacked space for growth and means for proper care and administration. There are in it, nevertheless, valuable and rare collections, interesting objects, and curios of many kinds. It is easily possible to develop it and to obtain from it a rich service to University teaching.

#### THE UNIVERSITY CHURCH.

It goes without saying that a community like the University cannot thrive, as it ought to, from the viewpoint of practical religion, unless it have a proper space for worship. Even in the most modest parish the influence of the church edifice on the up-coming youth, as the centre at once of supernatural life and of the loveliest creations of the arts, is a primary consideration. The ecclesiastical students of the University need a suitable church, being mostly young priests, or levites whose life-work is intimately related to the service of the altar. The dignity and correctness of the liturgy; the power of ecclesiastical oratory; the taste and practice of devotions; the function, nature and grasp of ecclesiastical music, with a trained insight for its right place in our religious life; the intimate sense of the spiritual beauty of the ecclesiastical arts; the ineffable charm of the vast architectural spaces—all these sources of priestly character and temper flow naturally within the limits of the church edifice, and impregnate the very spirit of God's youthful minister. For lack of such an edifice the theological formation of our students, awaits yet a more intensive spiritualization. As for the lay students, a large and beautiful church would en-

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rich regularly their spiritual lives; would translate into terms of practical religion their emotional instincts; would exemplify for them the place of God's Church in society, in the arts and crafts, in all human life; would surround with dignity the sacraments, feasts and devotions of Holy Church, and would continue in an unbroken line their daily lives as organized in the family circle and the parochial centre whence so many of them enter the University. Considerations of this nature led eventually to the movement for the erection on the University grounds of the National Shrine of the Immaculate Conception. It is our ardent hope that a portion of this proposed edifice may soon be constructed, and a strong beneficent impulse be thereby given to the religious life of all our students, both lay and ecclesiastical.

### BASSELIN COLLEGE.

In the foundation of the University the Holy See and the American hierarchy had always in view the best possible training for the aspirants to the priesthood, and in commending the great work to the generosity of the faithful it was felt that in due time they would make a noble provision for the most perfect education of those chosen ministers at whose hands they received daily the Bread of Life. To Mr. Theodore B. Basselin, of New York State, we owe the first ecclesiastical foundation, apart from the teaching funds aforementioned. He bequeathed to the University the greater part of a fortune estimated in the vicinity of one million dollars, for the purpose of creating Basselin College, an institution in which young aspirants to the priesthood may receive a part of their ecclesiastical formation, with the proviso that they be specially well trained in ecclesiastical elocution. Students must enter the College in their senior year and spend there that year and their two years of philosophy, as ordinarily taught in our seminaries. They are to receive board and lodging and tuition free during said three years, or so long as they give evidence of ecclesiastical vocation. The founder specified no number of students, but left their selection to the University, being chiefly concerned about the most efficient elocutionary training of the students, so that, in reading or speaking, the young priest should always appear

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in the pulpit to the greater credit of the Word of God and to the best advantage of all his hearers. The foundation has been accepted by the Board of Trustees, and becomes operative at a period to be determined by them.

### CATHOLIC EDUCATION.

It has always been felt in the University that it owed the most earnest service to Catholic education, not alone within its own borders, but throughout the country. Its interests in the better organization of Catholic education dates from the beginning of the Catholic Educational Association, which its professors originated and with which the University has always remained in the closest relations. It is not here necessary to dilate on the educational service rendered by this body other than to emphasize the fact that it is our chief public bond and sign of union, and brings annually together our principal Catholic educators to the great advantage of all concerned.

Many of our seminaries and colleges have to-day on their teaching staff a good number of scholarly professors educated in the Catholic University, and in this respect its influence has been most beneficial. In several dioceses the superintendents of schools are graduates of the University, and by their personal influence and their training affect favorably the growth of our educational system. Indeed, there is no service which the University prizes more highly or is more anxious to render than the service due to Catholic education. This is its highest merit, its broadest field of action, its very *raison d'être*. If it had done nothing else in twenty-five years than what has been accomplished along these lines, it would have justified the hopes and the sacrifices it called forth from its foundation.

### CATHOLIC CHARITIES.

The rapid movement in modern charities organization, and the increased and complex relations into which Catholic charities were obliged to enter, created soon a feeling that some effort should be made in the way of national organization. Early in 1910 a number of representative Catholics, attracted by the central

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character of the University, met there and decided to establish at Washington the National Conference of Catholic Charities. It has held since then three biennial meetings, 1910, 1912 and 1914, and a fourth is arranged for 1916. Each meeting has been attended by several hundred delegates from every section of the Union, and decided progress has been made in spreading information, arousing fresh interest, coördinating existing works, and comforting the laborers in this somewhat neglected field. Three reports of about five hundred pages each, and praised as models in their kind, preserve the labors of the Conference, and form a good nucleus for Catholic charitable literature of the future. In as far as the social sciences have for one of their objects the economic and social needs of mankind, the University offers a natural forum for their discussion.

### TRINITY COLLEGE.

The higher education of our Catholic young women concerns very closely the entire Church, so intimate and far-reaching is the influence of the home on character, thought and life, consequently on religion and faith. Yielding to earnest representations, the University interested itself at an early day in the foundation of Trinity College for the higher education of our young women under Catholic auspices. In 1897 a charter was granted the College; it was opened (1900) by the Sisters of Notre Dame of Namur, who constitute the teaching staff, but receive academic and religious assistance from professors of the University. It began with sixteen graduate students, and has now reached the figure of two hundred and twenty-eight, representing over thirty States. Being purely a school of advanced studies, without any preparatory classes, Trinity College represents efficiently the interests of Holy Church in the best possible training of Catholic young women for all the higher callings of life. Its graduates, already numerous in every part of the Union, represent a religious and social influence quite incalculable. Nor does it require any great effort of the imagination to foresee the service which so many highly educated young women will render to Catholic life and thought in the decades now opening before us.



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### THE CATHOLIC SISTERS' COLLEGE.

The Catholic Sisters' College, formally established in 1914, gave definite shape to the teaching which had been carried for three years previous under the guidance of the University for the better formation of our teaching Sisters in all that pertains to their scholastic duties. It is an independent corporation, separate and distinct from the University, but affiliated with it. The students of the College, after passing the prescribed examinations, may receive University degrees. It is governed by a body of nine Trustees taken from the Trustees of the University, which body owns and controls the property of the College. They may sublet it to religious communities of women who wish to establish convents or houses for Sisters attending the College. It also directs the teaching and discipline. Each community of teaching Sisters may lease for ninety-nine years as much land as is necessary for its own convent, while the Trustees of the College erect the academic buildings, care for the grounds and public improvements, and establish a plan of studies and discipline in keeping with the best traditions and principles of Catholic education for women. The courses of teaching are given by University professors, but in the College buildings; the methods recommended by the Holy See for the Catholic University of America, as far as applicable, are followed in the College. Candidates for admission must give proper evidence of their qualifications to enter on the courses of study offered in the College. This year, the fifth in the history of the institution, sixty-five Sisters attended the College, representing about thirty religious houses. Through the generosity of a Catholic family the first public building of the College was opened in May of this year, at an expense of fifty thousand dollars. The College owns a fine site of fifty-seven acres, not far from the University, on which two communities of Sisters have already built their convents, while others are preparing to imitate them. The creation of this Teachers' College for our Sisters has entailed no little labor and anxiety on all concerned. But the gravity of the pedagogical needs of the Sisters and the evident benefits to be derived from such a normal institute, have outweighed all other considerations. If the satisfaction of those immediately affected be a guarantee

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of its timeliness, the College may be said to have already justified itself. It may be that a generation from now it will go without saying that this work was the happiest, because the most necessary, of all the academic enterprises set afoot by the University.

### THE SUMMER SCHOOLS.

The purpose of the University Summer Schools, an integrant part of the Catholic Sisters' College, is to afford Catholic women teachers, especially the teaching sisterhoods, an opportunity of profiting by the facilities which the University provides and of obtaining under Catholic auspices whatever may be helpful to them in their work. Courses of instruction are given both in the professional subjects, which are of importance to every teacher, and in the academic subjects usually taught in the elementary school, high school or college. Special emphasis is laid on the principles, the methods and history of education, which are explained and discussed from the Catholic viewpoint; and a complete course is devoted to the methods of teaching religion. The courses are of six weeks, and the University buildings are turned over to the Sisters for that period. There are now two Summer Schools, one at the University, opened in 1911 and now in its fifth year, the other at Dubuque, opened in 1914 and entering on its third year. In each of them the registration of teaching Sisters, and a few lay women teachers, was, in 1915, over three hundred. Some forty instructors from the University teach in these schools. In this way the University buildings are in use through nearly the entire year, and a large percentage of its staff comes into immediate contact with the great educational needs of the Catholic Church. Doubtless, time will reveal the many possibilities which seem to suggest themselves as feasible through agencies of such peculiar power as are gathered in these summer centres of study. They represent on both sides sacrifice, devotion and labor, the intimate elements of all success.

### APOSTOLIC MISSION HOUSE.

The field of the Gospel whitens ever before the eyes of Holy Church, and in our American society is peculiarly broad and inviting. In 1904 the Apostolic Mission House was opened on the

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grounds of the University, under the auspices of the Catholic Missionary Union, a society formed by the Paulist Fathers to carry out the vocation of their founder Father Hecker, viz., the conversion of non-Catholics in America. The free distribution of Catholic literature, the spread of the periodical known as *The Missionary*, and in general the increase of conversions among Non-Catholics, are naturally objects very sympathetic to the University, whose interest in the holy work is a generous and substantial one. Students of the Apostolic Mission House are required to follow courses in the University.

### A CENTRE OF CATHOLIC ACTION.

The University has become naturally a centre of higher Catholic activity. Apart from the two meetings of the Trustees, the Archbishops of the United States meet there annually. The Commission for the Negroes and Indians holds there its annual meeting, likewise the Catholic Missionary Union in charge of the Apostolic Mission House, and the Executive Committee of the Catholic Educational Association. It is the centre of the National Conference of Catholic Charities, and in general offers to our Catholic people a central site or meeting place for the discussion and formation of common interests and projects. The Apostolic Delegation, located in the near vicinity, brings us into close contact with our founder, the Holy See, whose first representative in the Delegation lived for a considerable period at the University. The ten religious communities centred about the University bring us into intimate relations with a large portion of the Catholic population, many of whose regular clergy now come from the University, and cannot fail to exhibit all the advantages of a superior training amid the most favorable conditions. Similarly, those young secular priests who spent at the University the first years of their priesthood are already quite numerous, and represent a noteworthy element of the ecclesiastical body destined to increase largely in the future. Already their influence is a beneficent one in every community where their lot is cast, and as alumni of the University they vie with their fellow alumni among the Religious on all lines of priestly service.

RETROSPECT.

The Catholic University may rightly be called the first chapter in the history of higher education under American Catholic auspices, and for that reason the conditions and circumstances of its growth cannot fail to attract the attention of all who are interested in the future of the Catholic Church in the United States. There is surely reasonable cause to rejoice that its record is so far one of satisfactory progress. Many will easily believe that if Catholic generosity rallied more strongly to its support and development, it would in the next two decades present the happy sight of a great central school of all desirable learning, solidly built at the National Capital. In such a school would be found all the learning that Catholic youth could hope to find elsewhere, plus the security of their ancestral faith. The brightest ornaments of the clergy and the laity would grow up together under the same religious and academic influences. Its prestige would be enhanced by age, endowments, architecture, services, libraries, collections, and that indescribable totality of power and charm, of suggestion and inspiration, evoked by the names of Oxford and Cambridge, Paris and Louvain. Its graduates, disseminated socially in every estate of American life, would reveal as a whole its spirit and its uses, and in due time would leave unornamented no page of our American annals. In that day we should not need to defend, painfully and with humiliation, our patriotism and loyalty, our love of learning, our public merits innumerable, our social status, the splendor of our religion. In a thousand ways our highly educated Catholic men and women would have relegated the insult and abuse of the present to the limbo of exploded slanders. Certainly, the outlook for that day is fair, when we recall, even summarily, the history of our principal Catholic educational enterprise. It has lived and prospered amid an incredible development of Catholic works in every part, and despite the gigantic cost of modern educational plants, and the many highly endowed and favored centres of higher learning which interpose their attractions and solicit forcibly our studious Catholic youth, always with great peril of their Catholic faith and temper.







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